لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

ISLAMIC LIBRARY

January 1966

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eightees of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to reestablish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the HolyQuran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

ThePromised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.,
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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Annual subscriptions including Packing and Postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Note :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LX **JANUARY, 1966** **No. I**

Raising of Dead by the Promised Messiah

By the late Hazrat Mirza Bashir Ahmad M.A.

(Eng : M. G. Ahmad)

Every Prophet of Allah is given signs as clear proofs that he comes from God. If it were not so there would be no distinction between a true and a false claimant. The unbelievers, would then have a reasonable and understandable excuse for their disbelief. They could plead that they had not been shown any sign. Such signs whether they be miracle of knowledge, or miracle of might are termed *Ayaat* by the Holy Quran. *Ayaat* literally mean signs by which a person is identified. The Promised Messiah has also shown a number of signs, some of which are mentioned in his work 'Haqiqatul Vahi'.

It should always be borne in mind that God in His wisdom has imposed certain special conditions and limitations which govern all signs and miracles. Allah has laid down in the Holy Quran :

و لن تجد لسنة الله تبديلا

> "You will never find any deviation in Divine ways".

One of the conditions is that the physically dead are never raised again in this world. The place appointed for raising them is the next world. Gods says in the Holy Quran :

> "A barrier is interposed between this world and the dead. So none can return to it. Albiet, on the day of judgement all dead shall be raised".

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This Quranic verse definitely establishes that a physical resurrection of the dead in this world is a false belief and is contrary to the teachings of Islam. Evidently all such miracles attributed to Jesus or for that matter to any other Prophet or Saint are mere fables. They are metaphoric expressions signifying the raising of spiritually dead. They imply infusing of faith in the hearts of the faithless. This is exactly what happens in the age of every Prophet.

Referring to the Holy Prophet (peace of Allah and His blessings be on him) God says in the Holy Quran :

> "O ye people listen to the voice of Allah and His Prophet when he calls you to truth which will give life to your dead souls".

The verse clearly tells us that wherever raising of the dead is attributed to a prophet of God, it always means the raising of the spiritually dead and not of the physically extinct.

Moreover, we find no mention in history or in the traditions of any miracle of a physical resurrection having been performed by the Holy Prophet. It is a matter of common knowledge that eleven children of the Holy Prophet died during his life-time in addition to two of his wives and hundreds of his faithful comapnions. But there is not a single shred of evidence to show that he raised any of them.

For us Muslims the implications of this belief that the miracle of Power that our chief the Holiest of the Holy, the Master Prophet Muhammad did not show, because of its being contrary to Divine laws, should be supposed to have been performed by Jesus or by other Prophets and Saints, are grave indeed. How is it possible that they have quickened the dead simply with a flourish of their hands?

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The fact of the matter is that these stories speak in metaphors about infusing of life into the spiritually dead. Those who demand such miracles from the Promised Messiah must understand that if the Gospels claim that hundreds of the dead rose from their graves and came obediently to Jesus, at a movement of his hand, the Jews would have forthwith accepted him as a messenger from Jehowah. If what is claimed did actually happen then why did the Jews refuse to accept him even after witnessing such a miracle and why the number of his followers still remained limited to twelve.

The truth is that real greatness of a miracle lies in a spiritual revival or resurrection. The raising of a dead person means nothing more to him than a few more days of wordly pursuits like business or industry and for the petty work of keeping his stomach full. On the other hand the raising of the spiritually dead and turning impiety into piety and disbelief into belief and making irreligion into religion is like lifting a mere worm steeped in mud and dust to the heights of the heavens. The Holy Prophet of Islam (peace and blessings of Allah be on him) converted an irreligious, materialist, characterless and ignorant nation of idol-worshippers into a nation, godly, religious, monotheists and scholars. Alas! the eyes of the pleasure-seekers long to see the raising of the physically dead for a few more days of earthly life but are not prepared to take notice of the incomparable grand spectacle when a dead country and a dead people were granted the everlastinglife of wisdom and knowledge.

The miracles of the Promised Messiah partake of a similar nature. The literature of Ahmadiyya Movement is replete with the description of the signs and miracles shown by him in

accordance with the Divine way. Yet people still ask : where are the dead whom he raised and awakened from their sleep in the tomb. My answer to this question is that there is no doubt that likeh is master and Chief-Muhammad (peace and blessings of Allah be on him); he did not raise the physically dead. But by converting millions of irreligious people to religion and by giving the waters of life to innumerable dead souls, the Promised Messiah performed a miracle the like of which was not performed by any other Prophet except the Holy Prophet of Islam. In the modern materialistic and irreligious society, to infuse spiritual life even in a single dead soul is not easy. But the Promised Messiah, through God's grace led millions of lost souls to the portals of their Lord. Alas ! the materialistic rationalists are not prepared to notice this. It is a pity that they cannot see that inspite of meagre and insignificant resources, the followers of the Promised Messiah have dominated the whole religious world with their missionary work ? Is it not strange that while the 400 millions of non-Ahmadi Muslims cannot boast of even a single mission established by them in the non-Muslim countries for the propagation of Islam, the small band of followers of the Promised Messiah has established its missions in almost all parts of the world. Hundreds of its missionaries are actively engnged in the service of Islam. If it is true that 'The tree is known by its fruit' then I say to those who want to be shown the dead raised by the Promised Messiah, 'Do not wait for the raising of the dead, because it is contrary to the unalterable law of God and against His Manifest ways. Come ! and witness his miracle of raising the spiritually dead".

Not to mention those who were given life by the Promised Messiah himself, even his followers are granting new life to the dead with the heavenly waters that he brought.

If the fact that there is not a single mission established by the 600 million non-Ahmadi Muslims and that only a few lacs of his followers have established a number of active, dynamic, missions is not a proof of the truth of Ahmadiyyat and of the divine nature of fruit of Ahmadiyyat's tree then I can only say that the eyes of those who insist on being shown such miracles are blind to truth.

The Ahmadiyya Movement In Islam
VS.
The So-Called Black Muslim Movement of America

A. R. Khan Bengalee

On more than one occasion it has been asked if the Ahmadiyya Movement in Islam is in any way, associated with the organization of the so-called Black Muslims. So it has become necessary to make the position of the Ahmadiyya Movement clear to the people, for whose information a brief account of the Ahmadiyya Movement, what it stands for and how it differs from the so-called Black Muslim Movement, is given below :

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The Ahmadiyya Movement is a purely religious movement with its present headquarters at Rabwah, Pakistan, founded in 1889 by Hazrat Ahmad of Qadian, India, who claimed to be the long awaited and much expected Promised Messiah of the latter days. Its present Head is Hazrat Mirza Nasir Ahmad who is now at Rabwah, W. Pakistan. The Movement represents true Islam which does not recognize any segregation or discrimination of people on the basis of race, nationality or class, because the Holy Prophet, Muhammad of Arabia, the Founder of Islam said that all Muslims are brothers, an Arab is not superior to a non-Arab, nor a non-Arab is superior to an Arab. All men of whatever nation or tribe are equal. So, according to the Ahmadiyya Movement there can be no discrimination of Muslims or humanity as black or white. The only distinction that Islam, and for that matter the Ahmadiyya Movement, recognizes, is the distintion based on righteousness and piety. The Holy Quran says, "The most honourable among you is the one who is the most righteous and pious." The Movement, therefore, aims at establishing a Holy Brotherhood among mankind through faith in one God, righteous conduct and love and sympathy for all people irrespective of caste or color.

The prime objective of the Movement is to bring about a moral and spiritual regeneration of man. This transformation in

men, the Movement believes, is possible only through the teachings of Islam which means submission to God and peace with men. The Movement also believes that the solution of all the baffling problems of today lies in Islam, and so it is dedicated to the propagation of the true teachings of Islam as interpreted and expounded by its Holy Founder, Hazrat Ahmad. It has been carrying on its Holy Mission throught the world since its inception, and has now well organized Missions and Communities all over the world—Europe, Africa, and America.

According to the Ahmadiyya Movement, mankind constitutes one family with God as their Common Father, and hence, despite differences in color or creed, men should live as real brothers, and the Movement has been practically demonstrating this brotherhood wherever it has established communities. The Movement further maintains that whenever man forgets his noble heritage, God sends some one to remind him of his holy relationship with God and men, and since He created man He has been sending such divine teachers in times of need. Moses, Jesus, Muhammad, Krishna, Budha, Zoroaster and Confucius, peace be on them all, were such divine teachers; and in this age God has raised Hazrat Ahmad for this purpose.

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As already stated, establishment of peace and amity among all peoples is one of the cardinal principles of the Movement. Hence, in pursuance of the teachings of the Holy Quran, it inculcates upon its followers, faith in and respect for all the founders of religions. It should, however, be made clear here that, while the Movement inculcates belief in and respect for all prohpets, it strongly holds and promulgates that Muhammad of Arabia was sent for entire humanity and for all ages, with a Teaching perfect and universal. and further, after him no prophet or messenger will be raised for any particular race, or with any new Book or Teaching. Of course, prophets may and will come for the revival of Islam, and calling hnmanity back to God and we believe that Hazrat Ahmad has been sent in this age for the same purpose.

From what has been said above, it is clear that the Ahmadiyya Movement differs fundamentally in its tenets from the

group of Muslims known as Black Muslims. The former is a purely religious and an international Movement, aiming at the moral and spiritual regeneration of mankind, irrespective of race or colour, whereas the latter is a social movement, aiming at the amelioration of a particular race, and that again through preaching racial hatred and claiming superiorty of one race to the other. The former believes that after the Holy Prophet Muhammad of Arabia there can be no prophet for any particular race, and further that God cannot incarnate Himself in any human form, but the latter believes in Elija Muhammad as messenger of Allah for the black people only, and further that Allah appeared in the person of W. D. Fard—an idea entirely repugnant to Islam. According to Islam, God cannot, and does not, incarnate Himself in any human being. God being incorporeal, immutable, infinite, perfect, eternal, omniscent, omnipresent, omnipotent and creator of heaven and earth, how can He take a human form and relegate Himself to a position of a weak being, not knowing what will happen tomorrow, or not being able to create a fly or to recover a thing if snatched by it, and subject to the needs of food and drink, and to the calls of nature? How incomparable and inconsistent these things are with the exalted position of that Perfect and Supreme Being. What need does He have to do so? When He wills something, He says, "be" and it is. Islam, therefore does not support incarnation of God in any form.

However, althuogh we regret our Black Muslim brothers' departure from the true Islamic conception of Divinity, prophethood and humanity, yet we appreciate the approach they have made to Islam by following some of its principles and practices namely, obedience to authority, offering prayers, fasting, abstaining from drinking, gambling and eating pork, and discouraging free mingling of men and women. We wish, and fervently, that they follow Islam fully and perfectly. To follow Islam perfectly it is also essential to accept the Imam or Reformer of the Age. The Holy Prophet said, "He who dies without accepting the Imam of the age, dies the death of spiritual ignorance." We believe, and firmly, that if they follow Islam perfectly, i.e., associate no human being with God, create no discrimination in humanity and accept the

Imam of the age, Hazrat Ahmad, the Promised Mesiah, and devote themselves to the propagation of Islam all over the world, God will certainly come to their help, guide their steps in the right direction and lead them to success, even as, God came to the help of and led to success the Arabs of the seventh century. Islam is a great regenerating, ameliorating and elevating force. It demonstrated its miraculous regenerating power in transforming the idolaters, drunkards and gamblers of Arabia into a highly righteous, and spiritually and intellectually elevated people, and then into a mighty nation that remained supreme in the world for a long time. There is a Hadith (saying of the Holy Prophet) that in the latter days, the sun of Islam shall rise in the West. So here is glad tidings for the God-Fearing people of the West to whom it promised a very great and bright future, symbolized as Islamic Sunrise, that is to say, through the blessings of Islam they will see a glorious era of spiritual and temporal prosperity which shall last till the day of resurrection. May Allah open the eyes of the West to herald the rise of Islamic Sun and be blessed both here and hereafter. Amen.

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Dilemma of the Welfare State III

Dr. M. Nasim, London

Loneliness

The undue emphasis on individualism and in an effort to lead a life of our own without any concern with the needs of others has created a very serious situation. Home is no longer the centre of existence; it is becoming a place where a number of people eat one meal a day, sleep and spend a certain number of hours when they think of nothing better to do. In trying to be self-centred and individualistic we are witnessing the break up of home life in the welfare society of the West. The individual is taken as the starting unit, whereas in reality the natural life of man is in community, and an individual is only a part of it. F. D. Maurice says :

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> "Many writers begin with considering mankind as a multitude of units. They ask, how did any number of these units form themselves into a society? I cannot adopt that method. At my birth I am already in a society. I am related at all events to a father and mother. This relation is the primary fact of existence. I can contemplate no other facts apart from it..... And if you determine not to take notice of this fact, not to give it precedence of every other, the effect is that, instead of contemplating the world at large, you will contemplate yourself. You will be the unit about which all events and persons will rerolve. Each man will regard himself as the centre of the Universe. You will come at last to an understanding, a very imperfect understanding, that each must occupy this place in his own estimation; you will be forced to construct a society on that hypothesis.
>
> If, on the orher hand, you start from the indisputable commonplace 'We are sons', such a way of considering the universe is from the first impossible. I cannot be the centre of the circle in which I find myself, small as it may be. I

refer myself to another. There is a root below me. There is an author of my existence. If we adhere steadily to this, which would strike anyone as the true chronological order, some of the greatest difficulties will be taken out of our path ; instead of being obliged to invent explanations of social existence, we shall find the explanation lying at our feet." (4)

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This was written in 1869, but it is remarkable how he foresaw the direction in which the society was moving. Today we start our thinking from the individual, instead of starting from the community which has been the law of universe. Hence the community or the family is of supreme importance. That and not the individual is the unit out of which all the large forms of social life, the village, the nature, and ultimately the world family, must be built up. No other form of social organisation can produce sound and healthy life unless it is based on family. It is only in it are found all kinds of human relationship in their simplest form. First there is the relationship of authority as every family must have a head, who is specially entrusted with the welfare of something larger than himself. He has to look after the happiness and welfare of all the members of the family living in his charge. At times he will require all his ingenuity and tact to bring about settlement and reconciliation in case of disputes and quarrels. Secondly there is the relationship of obedience, which in a well ordered family does not imply blind submission. It is the recognition of the fact that the individual is a part of the larger whole and he cannot claim absolute liberty of self-assertion as it would break up the whole family.

Thirdly there is the relationship of co-operation between those with different degrees of responsibility, as between parents and children and between those of more or less equal responsibility, as between children and children.

Fourthly, it is the forum where one learns the art of mutual respect and forbearance. It is also the place where every

member has an opportunity to appreciate the value of the varying contributions made by everyone in the interest of the whole, specially when they happen to clash with those of the individual.

All these are elements of statecraft and of the political life of nations. If they have been well and truly learnt in the small state of the family, they will find natural expression in the life of a larger whole, It is only in a family that these can be learnt throughly and naturally.

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But the over-emphasis which is being put on individualism is disrupting the family ties. The accent in modern society is on aloneness. As individuals may feel alone, unrelated to others, unable to communicate about us, unable to feel at one with them. The break up of the family also thwarts the growth of intellect and minimises all chances of the emergence of an exceptional genius. Bertnard Russel says:

> "But so long as children continue to live with their parents, parental example and early education must have a great influence in developing their character, even if we leave heredity entirely out of account. Whatever may be thought of genius, there can be no doubt that intelligence, whether through heredity or through education, tends to run in families, and that the decay of families in which it is common, must lower the mental standard of the population." [5]

To destroy a family is to weaken the moral and spiritual basis of human society. Creches are a poor substitute for the home with its salutary spiritual atmosphere in which the personality of man grows to its full stature. Public nurseries whether run by the state or privately, mainly look after the material side. They turn out 'Mass Men' more akin t o machine than to real human being. In a striking passage Dr. Oldham says:

> "In the home persons are valued for what they are in themselves, rather than for what they do. Work and business engage only a part of the

personality, but in the love of the family the whole man can find his satisfaction. The family is a school of character providing an education in sympathy and understanding, in self-control and co-operation. It is a training ground in responsibility and matual obligation, and builds the disposition which fits its members to participate in the wider life of the community."

With the undue emphasis on individualism the old family ties are being snapped and individuals are developing an attitude of aloneness. What a paradoxical situation is developing and with disasterous consequences. Thus in a world in which modern transportation and communication have brought face to face peoples of different nationalities and races throughout the world, but a majority in the affluent society of the West feel emotionally and spiritually alone.

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As a result of the attitude of aloneness and disregard of the conditions of the neighbours and even of relations and friends, more and more people are suffering from loneliness. It is a disease without any outward sign, only the persons concerned know what rhey are suffering as its result. True one will not find any clear sign of loneliness in a pretty girl idly window gazing in a fashionable and crowded street in London, nor in a middle-aged woman lingering in restuarants or tea shops alone, or scattered figures of both the Sunday afternoon cinemas, each alone. Again a sudden invasion of old men and women on park benches on the advent of the first spring sunshine sitting and watching for conversation alone, will give any idea as to what frustration they are suffering.

The number of lonely people in Britain and other western countries and even in U.S.A. the richest country in the world, is steadily rising for the last twenty years, and is posing a very hard problem for general practitioners, psychiatrists and social workers as a serious malaise in these countries, which are becoming steadily more impersonal as their mobility grows.

In England mental patients occupy a third of all hospital

beds, and hundreds put an end to their existence unable to bear the strain of life in solitude. This lopsided individualistic attitude has created a sense of deprivation, though longing for a contact with others, but to whom circumstances or temperament prevent him to create contacts. Thus in England, circumstances mean New Towns, television, speed: all things that force persons into separate cells of a honeycomb society. In the towns of Britain, where no one knows his neighbours, more than two million people now live alone—twice as many as before. Nearly all the old town family houses have been converted into flats and bed-sitting rooms. Into them every year, come thousands of young men and women from schools, university or small town jobs. They expect a life of gay independence but in practice a world of the bed-sitter, where occupants shut away in the separate rooms, meet only on hasty journeys to and from the bath room. In Bayswater, Bloomsberry, Kensington, Battersea, Chelsea, Holborn, Marylebone, and Hampstead (where as stated above the suicide rate is the highest in London) these bed-sitters houses line every other street.

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The National Council of Social Services has pointed out that what most of the young people want after their work are social clubs, which are not enough. Meeting places already founded for young professional people, like cofee-Pot clubs, have long waiting lists, for the rest there is no place to go. This is a tragic result of the break-up of the family life in an affluent society.

Many of the lonely young seek new contacts by changing their jobs frequently, which can bring only a worse feeling of restlessness. Those who remain in one job often find themselves stuck in back water with the years rolling emptily by. A case once cited in the Sunday Times will illustrate the piquant situation of a lonely person. "Ann C, is a teacher, young, cheerful and attractive. Her parents are dead, and when she came to work in London after four years away at a university, her friends had scattered. She says :

"Now, after seven years, I can honestly say that

I still have no social contacts. I believe I have spent every evening of the last four years quite alone. "She has tried making friends at clubs, but without success. "One departs with the rest of the audience when the madrigals are over." The thuoght of visiting old-age pensioners in the evenings, she says with honesty, fills her with despondency, but it seems the only alternative to a condition which she views with a kind of horrified wonder." I feel that if anyone as normal and ordinary as I can find myself as lonely as I am at the age of twenty nine, my situation must be only too common".

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Living alone, for those who are not solitary by nature, can be a dangerous state. One has to depend on one self-eating alone, sleeping alone never using one's voice unless to talk to oneself. Thus one becomes intolerant and selfish.

After a decade or so, someone like Ann C will join the lonely group of the middle aged spinsters. As it is, it is difficult to make first advances of friendship in an individualistic society, where every one minds his own business even in a young age, it becomes still more difficult for the middle—aged persons. To avoid loneliness more and more people are joining evening classes, but very often they find that even here there is no better answer to loneliness than during the day.

Middle-aged secretaries, civil servants, teachers, nurses, a personnel officer, an estate agent, a shop manageress, even a doctor complain of loneliness. Their work involves people, they are not lonely by nature, but they have no opportunity to form personal relationship in the city where they live alone.

It is surprising to find in a country like England where there is so much free mixing and free thinking, one kind of institution, however, thrives on loneliness, and that are marriage bureaux which have sprung up all over Britain after the war and seem to do a thriving trade.

"Oh yes, dear, we get all kinds," said the manageress of a bureau, "All ages, quite a lot of foreigners too, only we won't take coloured people of course. We've never had a couple come back complaining. They write some lovely letters." Curiously enough these arranged marriages seldom break up because they are generally a life line in the first place. But they are, as the National Council of Social Services observes "a sad commentary on our way of life."

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Undoubtedly marriage is clearly the best solution for those isolated by circumstances, its sudden end can bring a loneliness worse than before. Widows and widowers are only left alone: their whole pattern of thought and living is thrown out of gear, but the affluent society gives them precious little help, in finding a precious self-sufficient life.

Widowers seem less often lonely, as their resources are perhaps greater and they are better in getting on in clubs, pubs or in taking a second wife. But very often widows complain ostracism by friends after the death of their husbands. Children can occupy time and affection, but do not seem to lessen the widow's loneliness. As reported in a newspaper, Mrs, P. for instance, in a small Yorkshire town, was widowed two years ago at forty three, with two children and no relatives. Her friends left her. She says :

"My sixteen year old daughter has her own friends, and there are very few places where I can go by myself or with an eleven year old son. Of course I have to work, and if I earn more than £5/ my pension of £4-19-6 drops to ten shilling.....Sometimes life seems all work and no pleasure, because at week-ends there is no where to go unless I take the dog out....."

Divorce can result in the same situation. Mrs. S, a teacher, divorced her husband five years ago and moved to North of

England to live and work on her own. "She has," she says, "been dreadfully lonely ever since." She has made no friends outside her school, and seldom even speaks to anyone.

> "Not because I don't want to, but because when it is known that I am divorced, it is obvious that I am not nice."

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The plight of old people is still more pathetic. Confined in a room or flat by rheumatism or arthritis, often deaf, sometimes blind, they may have outlived both children and friends. Their greater fear is that they may fall ill or die without anyone noticing it. Most of these people who live alone are eager for someone to visit them regularly even once or twice a week.

A correspondent of a paper said :

> "In a Holborn block of flat, I saw one such room piled high with dirty, evil smelling boxes, bottles and tins which had once, months or years ago, contained food; the walls and ceiling were black with grime. and a bare wooden floor board fragments of coal crunched underfoot, outside the door, the rest of the families in the block went their own ways; inside, hunched over a fire in the gloom, an old man muttered without hope or interest that he was waiting for a hospital bed."

Thus the loneliness of the young and that of the old have the roots in the same malaise, one has his job, and the other his pension, and no one bothers whether they might need anything more. Even in small towns there are plenty of people suffering from loneliness. The young can move but many older people, still having a small town job, live a life of a particular type in which only those who can fit in this pattern are welcome.

As stated above, loneliness is a disease without symptoms, but it is itself a symptom of something more terrible. It is making people forget how to communicate, and to form relationship.

There has been a sharp increase in the number of mental patients in England. In February 1965 Mr. Robinson, the Minister of Health in the present Labour Government said:

> "In the past five years expenditure by local authorities on the mental health services had risen from four million pounds to £9, 250, 000/. It would exceed £10 millions in the present year..... The total number of mentally disordered people receiving care from local health authorities increased from 115, 000 at the end of 1960 to 140, 000 at the end of 1963, a rise of more than 20 per cent. The number of mentally ill people included in this total rose from 32000 to more than 55, 000, i.e. 70 per cent."

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What a sad paradox? Much is being done materially in the provision of pensions, medical treatment, and old people's homes. But the responsibility of the Government and local authorities begins and ends on this material level. It is necessarily clinical and impersonal. And the more the public bodies achieve materially, the greater becomes the temptation for relatives and friends or others who would ordinarily be charitably disposed to shrug off the responsibility for providing that human companionship and affection without which material become black indeed. The problem of our age is now to preserve moral responsibility and the family virtue while relieving individuals and families of ultimate material anxieties. Warm rooms do not compensate for cold hearts.

The famous economist, Keynes says about the evil effect of the money economy on man's mind :

> "At any rate to me it seems clear every day that the moral problem of our age is concerned with the love of money, with the habitual appeal to the Money Motives in nine-tenths of the activities of life, with the universal striving for the individual economic activity, the social approba-

tion of money as the measure of constructive success and with the social appeal to the hoarding instinct as the foundation for the necessary provision for the family and for failure."[6]

A French wirter, Henri Massis says :

"Modern civilisation is the great evil in that it makes material well-being the end of life and that it bewitches Europeans and corrupt Orientals, that makes them slaves of money, incapable of peace and inner repose." [7]

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A curious result of the working of full employment is the growing rate of incidents on British railway lines caused by children and young boys. This is causing serious concern to the police and the drivers and signalmen. Thus in the Eastern region during 1964-65 there were 377 cases of stone throwing at trains and overhead wires of the electrified lines, 77 cases of shots at trains from air guns, 263 cases of obstruction placed on the lines, 55 cases of fouling the overhead electric wires, 142 cases of interference with equipment and 51 cases of trespasses (those are only the ones who got caught).

The sector Fenchurch street—Shoeburyness railway line has got the knickname of "Hooligan mile" following the Elm Park crash, when a train was derailed and two peop!e, including the driver killed and 15 injured. On this line 252 "incidents" involving children were reported to the police in April alone this year. Incidents like these have naturally created great concern and worry to the railway staff. A driver on this line, Mr. Chiltock says :

"I have been a driver on this line for forty years: I have got one year left before I retire—if I had not I might think twice. We do this run twice a day on average. Sometimes you get trouble six or seven times a week. Anything. Stones thrown at the train. Milk bottles chucked at you. Concrete blocks or bricks on the line. Air guns popping through the window at you. A bicycle

chain on the overhead line. You see the little bastards sometimes but you can't stop in time to catch them—anymore than you can stop a train going at 70 in less than 400 yards if you do see an obstruction. I got warned the other day by the signalman that kids had been playing ahead, so I slowed down to 15 miles an hour and when I saw the concrete tank plumb in the middle of the track I had to stop. If I had been going fast—well, what would have happened to me? And all the passengers. But I would be the first to go." [8]

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It has been found that children of even eight or so put something on the line just for fun. If they are caught and under 10, then nothing can be done as a child under that age cannot be prosecuted under the British law. Even to the older children and boys all that happens is that they are sent in probation to remand homes.

A superintendent of the British railways said :

> "In 1964, out of an estimated 9000 incidents in one region alone, only 451 culprits were apprehended, of those only 163 were prosecuted. Most of these got off with a fine of £10/ or probation".

Thus it can well be realised in what a nightmare the train drivers and line signalmen live.

Many incidents like these happen near The Fords work at Dagenhem which provides a full employment to the persons living in the neighbourhood. On investigaticn, the police found the cause of these incidents. A Police spokesman said :

> "Because it is the kind of country where the mother works as well as the father. There are good jobs for woman in the Ford factory. They give the kids their breakfast and after that they do not want to know. When the kids come out

> of school or in the holiday, they wander off in gangs, no one looks after them. They get bored and drift off to the railway for excitement. It is the parents' fault 100 per cent."

No wonder that eminent thinkers, philosophers, social workers, and others view deep concern at the appaling of the moral chaos which has set in.

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Thus Spengler predicts in the Decline of the West the end of the present civilisation. H. G. Wells in his autobigraphical novel *The World of William Clissod,* maintains that our social system is on the edge of vertigon. Icarus, Bertrand Russel describes the future of man and science as dismal and ominous. Wydham Lewis, in his *Art of being Ruled* reiterates the same criticism. "Science", he asserts, "in its present vulgarised condition..... represents simply the principle of destruction, it is more deadly than a thousand plagues, and everyday we perfect it, or our popularly industrially applied version of it."

In America Waldo Frank, aghast at this spectacle of human chaos and worldly clamity avers that :

> "We are decomposing because the experimental assumptions that held our culture together are on the wane.....our spiritual body is breaking up."

To the Muslims the present lopsided development of human life presents both a challenge and an opportunity. It is a challenge to provide a better way of life and an opportunity to suggest a solution of the present difficulties.

Islam looks upon the earthly life with calmness and respect. It does not worship life, but regards it a passing stage in our way to a higher existence. But just because it is a stage, and a necessary stage, too, man has no right to despise, or even to underrate the value of the earthly life. Our travel through this world is a necessary, positive part in God's plan. Human life, therefore, is of tremendous value, but we must never forget that

it is a purely instrumental value. Material prosperity is desirable, though not a gaol in itself. The goal of all our practical activities always ought to be the creation and maintenance of such personal and social conditions as might be helpful for the development of moral stamina in men. In accordance with this principle, Islam leads man towards a conciousness of moral responsibility in everything he does, whether great or small. Islam does not allow of a differentiation between the moral and the practical requirements of our existence. In everything there can be only choice : the choice between Right and Wrong. Hence the insistence on action is an indispensible element of morality. Every individual Muslim has to regard himself as personally responsible for all happenings around him and to strive for the establishment of Right and abolition of Wrong at every time as is laid down in the Holy Quran which says :

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> "You are the best co mmunity that had been sent forth unto mankind : you enjoin the Right and forbid the Wrong, and you have faith in God." [9]

It thus means the construction of a worldly frame for the best possible spiritual development of man. Moral knowledge, according to the teachings of Islam, automatically forces a moral responsibility upon man. A mere platonic discernment between Right and Wrong, without the urge to promote the Right and destroy the Wrong is a gross immorality in itself. In Islam, morality lives and dies with the human endeavour to establish its victory upon earth. In Islam, the first and foremost goal is the inner, moral progress of man, and therefore the ethical considerations over-rule the purely utilitarian. In the modern Western world the situation is just reversed. The consideration of material utility dominates all kinds of human aetivity, and ethics are being relegated to an obscure background of life. But in Islam moral and material sides of human life are co-ordinated as a whole. Thus it has brought a new message to the mankind that the worldly life should not be despised in order to attain spiritual success as is the case with some of the religions of the world. The Holy Prophet of Islam has specifically laid down that there is no renunciation of the world in Islam.

If these teachings are properly inculcated in man's mind, they will provide a purpose to his present life and act as a safeguard against despair and prevent him from committing suicide which is prohibited in Islam.

Again as regards loneliness which is causing such a havoc in the Western affluent society, Islam has laid great stress on home and married life.

The Holy Prophet has said :

> "O assembly of young people ! Whoever of you has the means to support a wife, he should get married this is the best means of keeping the looks cast down and guarding chastity ; and he who has not the means, let him keep fast, for this will act as a safeguard." [10]

He has also said that the man who marries perfects half his religion. Marriage was thus recognised as a means to the moral uplift of man, and such it is in fact. Mutual love between husband and wife.....a love based not on momentary passion but on a lifelong connection and the consequent parental love for offspring leads to a very high development of the feeling of love, and this in turn leads to the disinterested service of humanity. Through marriage the home is made a training ground for the development of the feelings of love and service. Here a man finds a real pleasure in suffering for the sake of others, and the sense of service is thus gradually developed and broadened. In order to safeguard home life extra marital relations have been forbidden. (17 : 33)

Notwithstanding the great onslaught which the Western life has made on the life of Musalmans, we find that as yet the family life is intact to a very great extent. But if care is not taken to convey to the younger generation the teachings of our great religion and usefulness of the family life, the rapid industralisation in Muslim countries may bring about the same situation which is causing so much concern to the Western

thinkers and philosophers. Evil would be the day if, by our neglect we allow those institutions of ours which have served us so well to decay and perish. But it does not mean that these institutions need no improvement or changes to suit the requirements of the present dynamic age.

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The Hindu Intolerance

Ch. Ali Muhammad B.A., B.T.

The Aryans' treatment of the natives of India whom they conquered, thousands of years ago, and assigned to them the ugliest of menial duties, is a stigma on the fair name of humanity. The so-called untouchables of India have been subjected to the cruelest treatment for ages. The worst form of exploitation of man by man will be found exemplified here in India where millions of people are deprived of their elementary human rights.

The Kols, the Bhils and the Santhals of Northern and Central India and the Dravidians of the South are living examples of the inhuman treatment the Aryans meted out to the vanquished aborigines of India. There are scavengers, no doubt, in other parts of the world who carry out menial duties in the towns but what meets the eye in Bharat is simply unheard-of elsewhere. There are roads in Madras and other towns in the Deccan where the untouchables may not walk on them as they are exclusively reserved for the Brahman to walk along.

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The fertile plains of India have attracted, from times immemorial, streams of foreign invaders to this sub-continent. The Persians, the Greeks, the Scythians or Sakas, the Kushans and the Huns all invaded India in turn and established strong principalities in Northern and Western India.

The Persian emperors ruled over North West India for about 300 years and were supreme in this part of the country till 350 B.C. But the Eastern Satraps asserted their independence and in course of time they felt pleasure in calling themselves Indians. The Persian civilization was responsible to a great degree, for influencing the commercial, social and political ideas of the sub-sontinent as well as its architecture and language but Brahmanism as a religion remained altogether unaffected by the Persian civilization.

The Greeks under Alexander the Great invaded India in 327 B.C., the Persian civilzation yielded place to the Greek in Western and Central India for about a century after Alexander's death. Greek

arts and sciences were picked up by Indians, and astronomy, medicine and sculpture were all eagerly learnt by them. But the Greeks with all their advanced knowledge of arts and sciences were after all idol-worshippers and therefore as a result of their long stay in India and their associations with the Brahmans they became Hinduized and really submerged in the Hindu society.

Similarly the Scythians or Sakas, the Kushans, and the Huns all invaded India in turn and established strong kingdoms in the North-West Punjab, Sind, Malwa and Gujrat (Kathiawar). As compared with the civilized Persians and Greeks the Scythians and the Huns were uncivilized and savage nations. They carried fire and sword whercver they went and they destroyed the fabric of Hindu society of the day. Old kingdoms were obliterated and new ones were established. The iuroads of the barbarians not only destroyed the fabric of the Hindu society but also the progress and development of literary and scientific studies received a serious set-back as a result of the social and political upheavals. Then followed a period of chaos and confusion which continued till the establishment of the Muslim Empire at Delhi.

It now fell to the lot of the Brahman to cope with the situation and deal with the foreign barbarians. The Persian and Greek invaders of India had long before been dealt with. It was now the turn of the Huns to come in contact with the Brahman.

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The Hun barbarians of Western and Central India were met on the field of battle by the confederacy of Indian princes who drove the Hun king Mihirgula to Kashmir. His successors and tribesmen accepted a subordinate position and gradually became merged in the Hindu society. The discovery of coins at Chiniot in the West Punjab shows that Mihirgula himself had joined the fold of Hinduism. The Brahman was shrewd enough to enter the service of the foreign rulers as adviser and counsellor and gradually induced them to join the Hindu fold. Mr Vincent A. Smith in his History of India, writes:

'Several causes made it easy for the new.comers to

become Hindoos quickly. The invaders must generally have arrived without their women-kind. When they settled down in India they married Hindoo wives, who naturally continued to follow their old customs which they taught to their children. The men being far away from home could not possibly keep up the mode of life to which they had been in Turkistan. They thus readily dropped into the ways of their wives, childern and neighbours. In order to be a good Hindoo it is not necessary to hold any particular creed. *All that is needed is to follow the Indian Dharma, or rule of life, which may be defined roughly as reverence for Brahmans, respect for the sanctity of the cow, and scrupulous care about diet and marriage.* In the course of a generation or two the descendents of the original invaders began to apopt the Hindu Dharma. The Brahmans then were ready to find everybody a suitable place in the caste system. The ruling classes, as stated above, were treated as Kshataiyas while the common people were recognized as members of castes included in either the Vaisya or the Sudra group. The Central Asian tribes which entered India during the fifth and sixth centuries do not seem to have possessed any organised or well-defined religion of their own which could hinder their acceptance of Hindoo belief and practice".

If the Indian mentality could not assimilate the vanquished natives of India or tolerate the existence of foreigners unless they changed their religion and adopt Hindu nationality, might be excusable to a certain extent. But Buddhism was purely an indigenous product of India. It rose from the sacred soil of Bharat and was thrown overboard into the Ganges so that its bones might be washed away and purified by the holy waters of the sacred stream. Buddha was purely a Kshatriya prince in

whose veins ran the holy blood of the Aryans. The Buddhists, his followers, were not a conquered race nor were they foreigners. They were flesh of their flesh and bones of their bones. Buddhism held sway in India for twelve centuries. It gave the Brahmans a moral code which influenced Hindu society for a thousand years. But Bhuddism was extirpated root and branch from the soil of its birth. It may flourish in the foreign lands of South East Asia but it is not to be met with in the land of Bharat.

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The fall of Buddhism was a gradual process of decay. The revival of Hinduism acted adversely the progress of Buddhism. Discussing the gradual transition from Buddhism to Hindustan, T. W. Rhys-Davids, author of Buddhist India wriees, "Three-fourths or more of the persons named in all the inscriptions throughout India from Asoka's time to Kanishka's are Buddhist and the majority of the remainder are Jain.

"From that time onwards the Brahmins, the gods they patronised, the sacrifices they carried out, receive ever-increasing notice till the position of things is exactly reversed, and in the fifth century A. D. three-fourths are Brahmin and the majority of the rest are Jain. This is the clearest evidence of a strange revulsion of feeling. What had been the predominant national faith has become the faith of a minoirty. India, which can fairly, down to the time of Kanishka, be called "Buddhist India" ceases to be so. And the process went on, slowly indeed but continually, until there was not a Buddhist left in the land where Buddhism arose." (Buddhist India p. 210-11).

Again he writes :

"Brahmin accounts attribute the final stages in the movement to a furious persecution brought about at the instigation of the great Brahmin apostle, Kumarila Bhatta, in the first half of the eighth century. This view, having received the support of the distinguished European scholars, Wilson and Celebroke, has naturally been widely repeated until we find the Rev. W. T. Wilkins

saying :

"These disciples of Buddha were so ruthlessly prosecuted that all were either slain, exiled, or made to change their faith. There is scarcely a case on record where a religious persecution was so successfully carried out as that by which Buddhism was driven out of India". *Ibid.*

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Last came the Muslims from Western Asia as traders and missionaries. Being a sea-faring nation, the Arabs visited South India long before they carried their arms into Sindh and the Punjab. The Muslim traders acted as missionaries and caused the conversion of thousands of Hindus in the Deccan. The Muslim sufis or mystics, entered India particulariy the North, even before the invasions of Sultan Mahmood and Shahab-ud-Din Ghori began and thousands of Hindus were converted to Islam. During the span of a thousand years when Muslim dynasties held sway over the Indian sub-continent, the work of proselytization of the Hindus went on apace. The converts were drawn from all the four *varnas* (castes), the Brahmans, the Kshatryas, the Vaisyas and the Sudras The Muslim community of India has ever remained a minority but it was a dominant race of the country and was highly respected by the Hindu majority. This went on for a thousand years. With the fall of the Mughal Empire in India however, the Indian Musalmans lost much of their wealth, power and glory. The Brahman again saw his chance and tried to hit back and drive the Muslims out of the land or convert them to his own religion. Islam was attacked on all sides. The Arya Samaj preachers under a planned scheme carried out their *Shuddhi* movement among the *Malkana* Muslims of the U.P. in 1924. The militant Hindus organised the killings of Muslims in different parts of the country. The same old tactics of *conversion* and *coersion* are being used to turn Indian Muslims to Hinduism and after every six months or so, we hear of the killing of Muslims in one part of the country or the other.

Even the partition of India into Pakistan and Bharat in 1947 proved of no avail. The six crores of Muslims left in India are now at the mercy of the Hindu majority. They are persecuted under one pretext or another. They are driven out from frontier provinces being dubbed as Pakistani infiltrators or Pakistani agents. They are openly told to join the fold of Hinduism or leave India. The so-called 'Wise man of the East' the late Mr. Nehru advised the Pakistan Government not to take up the case of the Muslims of Kashmir lest it should adversely affect the Indian Musalmans.

Mr. Dhannalal M. Loudwal, President of the All-India Scheduled Castes League, presented a memorandum to U. Thant, Secretary General of the United Nations, during his recent visit to India.

The memorandum said that despite repeated demands by scheduled castes for better treatment the rulers of so-called Secular India, who proclaim to be the disciples of Mahatama Gandhi, and time and again tell the world that there were equal opportunities in India for all the citizens, had done nothing to better the lot of the down-trodden millions.

The memorandum stated that while one-fourth population of the Indian Union enjoys all the facilities the three-fourth of it constituting mainly the scheduled castes and other religious groups.....were living in abject misery and were being subjected to victimisation.

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Copies of the memorandum were despatched to the U.S. President, the Soviet Premier, the British Prime Minister and the President of Pakistan. Field Marshall Muhammad Ayub Khan has rightly said in his first of the month speech (Oct. 1, 1965) that the aim of Indian High Command is to enforce Ram Rajya (Hindu Raj) in India. He says :

> ''The President of India and the Prime Minister of India have tried to tell the world that they unleashed this war on us because their system of democracy finds our way of life repugnant. They claim to be a secular State

in spite of all the oppression which is being exercised by them on every minority group. They claim to be a democracy when their life is divided by rigid barriers of caste. They have put on a cloak of Western liberalism under which they conceal a dagger of fanaticism. For the last 18 years they have denied the right of self-determination, a right basic to all forms of democracy and a right pledged by them in the United Nations, to the people of Jammu and Kashmir. Yet they call themselves a democracy. It is a democracy controlled by a small and all-powerful High Command whose sole aim is to enforce *Ram Rajya* in India, stifling all expressions of cultural identities by Muslims, Christians, Sikhs and other religious groups.".

(Pakistan Times Oct, 2, 1965).

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Mission News

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A New Mosque in America

The first regular Mosque of the Ahmadiyya Movement in America has recently been built at Dayton, Ohio. The foundation of the Mosque was laid in March 1953, and it was, by the Grace of God completed in August last. The plot of the Mosque was dedicated by a sincere Ahmadi late brother Wali Karim of Dayton who also dedicated his entire house to the Ahmadiyya Movement. The basement, consisting of a hall, kitchen and bath, was constructed several years ago, but the completion of the Mosque awaited the arrival of our Missionary, Major Abdul Hamid, who immediately after his arrival there, devoted his entire attention to the completion of the Mosque, and began exhorting the members to complete its construction. Through his exhortation, one day late brother Wali Karim, in whose premises the Mosque is, declared that if no body else extended help, he alone would build the Mosque, and then donated one thousand dollars, and was planning to sell some property to donate more. In the meantime, through Divine Decree, as if, to let others participate in this holy work, he passed away; but he left behind the spirit and inspiritatin among his friends. Soon after his demise, his friend, brother Abdul Qadir, who lived and still lives in his house, and about whom nobody could imagine that he would be able to donate even 600 dollars donated six thousand. Inspired by his example, other members of the Dayton Mission also came forward with donations beyond their means. Then the Lajna Amaullah, America, donated one thousand dollars, and then our Rabwah Centre was also pleased to contribute five thousand dollars. Other Missions followed suit and contributed generously. For cxample, Pittsburgh Mission donated about four hundred dollars, New York about two hundred; Washington, one hundred; and so on and so forth. Pakistani members also did not lag behind. Dr. B.A. Munir donated three hundred and fifty dollars;

Dr. Abdul Azeez, two hundred, Dr. M.H. Sajid, fifty ; Dr. Tahir Ahmad, fifty ; Ijaz Ahmad Qamar, fifty, Dr. Salahuddin Shams, ten. Thus primarily through the contributions of the members of American Jamaat and at a cost of about sixteen thousand dollars, the construction of the Mosque has through the Grace of God, been completed, with a beautifully painted and carpeted Hall, spacious enough to accommodate about five hundred worshippers and a well-furnished office and a dome and two minarets. Alhandulillah. May God make the Mosque a fruitful source of guidance and spiritual elevation for the people of America and may He bless those through whose inspirations and donations it has reached its completion. Our late brother Wali Karim and brothers Abdul Qadir and Major Abdul Hamid deserve our special thanks and prayers. May Allah bless them and all others who contributed towards its construction, here and hereafter. Amen !

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Eighteenth Convention of the Ahmadiyya Movement in America.

The 18th Convention of the Ahmadiyya Community in America was held on Sep. 4 & 5, at Dayton, where, by the Grace of God, a beautiful Mosque has recently been built. Comparatively a large number of people attended the convention this year on account of the newly built mosque. Dclegates came from distant parts of U.S.A., e.g. Washingtan, Philadalphia, New York, Boston, Pittsburgh, Cleveland, Detroit, Milwakee, Chicago, etc., and from Canada, too. It was a cosmopolitin gathering of different races and nationalities-American, European, Iranian and Pakistani.

Inspiring and informative lectures on different religions and spiritual topics were delivered by the Missionaries and other distinguished speakers.

One special feature of the Convention was the Opening

Ceremony of the Mosque performed by the Missionary-in-Charge, A.R. Khan Bengalee, with a short speech and two rakaats of supererogatory prayer, offered in congregation in Mosque.

The members of the Dayton Mission rendered Yeoman's services during the Convention by preparing and serving meals, twice a day, and providing accommodation to the delegates. Some members from other Missions also assisted. May God bless them all!

The Convention was concluded with an address by the Missionary-in-Charge and a fervent prayer for the health and longevity of Head of the Ahmadiyya Community and for the rapid and early victory of Islam in America and elsewhere, all the world over.

The Convention was, by the Grace of Allah, a great success, and provided a golden opportunity of meeting and greeting progress brothers and sisters, living in different and distant parts of America and Canada, and passing a few days in a very full and holy atmosphere.

A.R.K.B.

A verse from the Holy Quran :—

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إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ
عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ
وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ فَرِيْضَةً مِّنَ
اللّٰهِ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ

"Income from alms should be spent in support of the poor and the needy, and to remunerate the services of those who are appionted as collectors or distributors, and to save those who are likely to be led into the trap of evil, and for the redemption of the captives, and to relieve those who are in debt or are implicated in other troubles, and in other ways which are solely for God's cause, and to assist the wayfarer. This is an ordinance from God and God is Knowing, Wise."

(Tauba, 60)

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